

wicked:—That, says CLEOBULUS, where the citizens fear blame more than punishment:—That, says CHILO, where the laws are more regarded, and have more authority than the orators.

Note.—It will be useful for the people of Canada to study deeply and practically the answers given by SOLON, BIAS, ANACHARSIS, PITTACUS, and CHILO. As for the answer of CLEOBULUS, a man should fear blame for nothing that is good, or right or honorable, but only for which is vicious and dishonorable.

FOR WHAT IS A MOTHER RESPONSIBLE.

She is responsible for the nursing and rearing of her progeny, for their physical constitution and growth; their exercise and proper sustenance in early life. A child left to grow up deformed and meagre, is an object of maternal negligence. She is responsible for a child's habits, including cleanliness, order, conversation, eating, sleeping, and general propriety and behaviour. A child deficient, or untaught in these particulars, will prove a living monument of parental disregard—because, generally speaking, a mother can, if she will, greatly control children in these matters.

She is responsible for their deportment. She can make them fearful and cringing, she can make them modest or impertinent, ingenuous or deceitful, mean or manly, clownish or polite. The germ of all these things is in childhood, and a mother can repress or bring them forth.

She is responsible for the principles, which her children entertain in early life. For her it is to say whether those who go forth from her fire-side shall be imbued with sentiments of virtue, truth, honor, honesty, temperance, industry, benevolence and morality, or those of a contrary character—vice, fraud, drunkenness, idleness, covetousness. These will be found to be of the most natural growth; but on her is devolved the daily, hourly task of weeding her little garden, of eradicating those odious productions, and planting the human heart with the lilly, the rose, and the amaranth, that fadeless flower, emblem of truth.

She is to a very considerable extent responsible for the temper and disposition of her children. Constitutionally they may be violent, irritable, revengeful, but for the regulation or correction of these passions, a mother is responsible, also for the intellectual acquirements of children; that is, she is bound to do what she can for this object. Schools, Academies, and Colleges, open their portals throughout the land; and every mother is under heavy responsibilities to know that her sons and daughters have all the benefits which these afford, and which their circumstances permit them to enjoy.

She is responsible for their religious education. The beginning of all wisdom is the fear of God; and this every mother is capable, to a greater or less degree, of infusing into the minds of her offspring.—*The Casket.*

THINK AGAIN—A BEAUTIFUL INCIDENT.—It is related that during the first few days of the reign of Queen Victoria, then a girl between nineteen and twenty years of age, some sentences of a *Court Martial* were presented for her signature. One was death for desertion—a soldier was condemned to be shot, and his death warrant was presented to the Queen for her signature. She read it, paused, and looked up to the officer who had laid it before her and said.

"Have you nothing to say in behalf of this man?"

"Nothing: he has deserted three times," said the officer.

"Think again, my lord," was her reply.

"And," said the gallant veteran, as he related the circumstance to his friends (for it was none other than the Duke of Wellington,) "seeing Her Majesty so earnest about it, I said, he is certainly a bad soldier, but there was somebody who spoke as to his good character, and he may be a good man for ought I know to the contrary."

"Oh, thank you a thousand times!" exclaimed the youthful Queen, and hastily writing *Pardoned* in large letters on the fatal page, she sent it across the table with a hand trembling with eagerness and beautiful emotion!

Now what a world of instruction, goodness, and true philosophy is contained in these two words, *Think again*. Could we adopt their spirit as the rule of our lives, one and all, what a happy change would come over society. In all our business concerns, in

our social and moral relations, our political and religious duties, what important results might follow, if, on many, very many occasions, we should *think again* before we decided upon action.—*Young People's Mirror.*

THE FUTURE.—It cannot be that earth is man's abiding place. It cannot be that our life is cast up by the ocean of eternity to float a moment on its waves and sink into nothingness. Else, why is it that the high and glorious aspirations which leap from the temple of our heart for ever wander about unsatisfied? Why is it that the rainbow and cloud come over us with a beauty that is not of this earth, and then pass off and leave us to muse upon their faded loveliness? Why is it that the stars holding their "festival about the midnight throne" are set above the grasp of our limited faculties, for ever mocking us with their unapproachable glory? And finally, why is it that brighter forms of human beauty are presented to our view, and then taken from us, leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts? We are born for a higher destiny than that of the earth. There is a realm where the rainbow never fades, where the stars will be spread out before us like islands that slumber on the ocean, and where the beautiful, which begins here and passes before us like shadows, will stay in our presence for ever.—F. R. II.

PROGRESS OF TRUTH.—It is unquestionably one of the happiest laws of intellectual progress, that the judicious labors, the profound reasonings, the sublime discoveries, the generous sentiments of great intellects, rapidly work their way into the common channel of public opinion, find access to the general mind, raise the universal standard of attainment, correct popular errors, promote arts of daily application, and come home at last to the fireside, in the shape of increased intelligence, skill, comfort and virtue; which in their turn, by an instantaneous re-action, multiply the numbers and facilitate the efforts of those who engage in the further investigation and discovery of truth. In this way, a constant circulation, like that of the life blood, takes place in the intellectual world. Truth travels down from the heights of philosophy to the humblest walks of life, and up from the simplest perceptions of an awakened intellect to the discoveries which almost change the face of the world. At every stage of its progress it is genial, luminous, creative. When first struck out by some distinguished and fortunate genius, it may address itself only to a few minds of kindred power. It exists then only in the highest forms of science; it corrects former systems, and authorizes new generalizations. Discussions, controversy, begins: more truth is elicited, more errors exploded, more doubts cleared up, more phenomena drawn into the circle, unexpected connexions of kindred sciences are traced, and in each state of the progress; the number rapidly grows of those of those who are prepared to comprehend and carry on some branches of the investigation—till, in the lapse of time, every order of intellect has been kindled, from that of the sublime discoverer, to the practical machinist; and every department of knowledge been enlarged, from the most abstruse and transcendental theory to the daily arts of life.—*Hon. E. Everett.*

EDUCATION AND THE NEW CONSTITUTIONAL CHARTER IN PRUSSIA. We observe that "a fundamental article of the Prussian National Charter declares that there shall be a well-provided School opened for every child; and that from the age of eight to thirteen, every child shall attend school. Education is indispensable to every Prussian as a condition of filling the smallest office: it is consistent therefore, that the State should supply every man with this, without which he is scarcely a citizen, and the want of which he cannot supply in his adult days."

CURIOUS CUSTOM AMONG THE ANCIENT THRACIANS.—In one of their districts, when a child came into the world, all the relations expressed great sorrow and affliction, bitterly weeping at the prospect of the misery which the new-born infant had to experience. While, on the other hand, on the death of any of their family, they all rejoiced, because they looked upon the deceased person as only happy from that moment wherein he was delivered for ever from the troubles and calamities of this life.